aggression; it has imposed the principle of life-egoism on the domain of intellectual truth and the domain of the spirit. Into its self-affirmation the self-asserting life brings in hatred and dislike towards all that stands in the way of its expansion or hurts its ego; it develops as a means or as a passion or reaction of the life-nature cruelty, treachery and all kinds of evil: its satisfaction of desire and impulse takes no account of right and wrong, but only of the fulfilment of desire and impulse. For this satisfaction it is ready to face the risk of destruction and the actuality of suffering; for what it is pushed by Nature to aim at is not self-preservation alone, but life-affirmation and life-satisfaction, formulation of life-force and life-being.

It does not follow that this is all that the vital personality is in its native composition or that evil is its very nature. **It** is not primarily concerned with truth and good, but it can have the passion for truth and good as it has, more spontaneously, the passion for joy and beauty. In all that is developed **by** the life-force there is developed at the same time a secret delight somewhere in the being, a delight in good and a delight in evil, a delight in truth and a delight in falsehood, a delight in life and

an attraction
to death, a delight in pleasure and a
delight in pain,
in one's own suffering and the suffering
of others, but
also in one's own joy and happiness and
good and the
joy and happiness and good of others.
For the force
of life-affirmation affirms alike the good
and the
•evil: it has its impulses of help and
association, of